The World, the Country cries out for such men.

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"WE commence our school at an eventful crisis in our country's history, and amid agitations over the earth which reach the very foundations of the social structure. Men's hearts are stirred and their energies are roused. More than ever the directing and sanctifying power of Christ's Gospel is needed; more than is usual there is an open door for its Ministers. But they must be more than men of routine or of tradition. They must be able to rise to the height of the grand questions which are moving cultivated minds, and of those which are agitating the consciences and hearts of the multitude. They must be loyal to truth, to country, to God. They must, in this land, be men who can adjust their labors to the new conditions around them, with the boldness which avails of all that is new and good, and the moderation which conserves all that is useful and sacred. They must be men who are not estranged from prevailing influences and movements, and who yet resist whatever in them is to be feared or condemned.

"The world, the country, cries for such men."

—*Bishop Alonzo Potter, 1864*

Foreword

THE Pension Fund turned the eyes of Laymen upon the Ministry as never before. Its purpose was justice to the Minister and his dependents after his work was done.

But active Laymen were quick to realize that this, though necessary, did not reach bottom. "We must see to it now," they began to say, "that the Church draws enough Ministers from our best young men, and that they be given the best training for their work."

The Pension Fund, in short, raised the primary questions of recruiting and education. It made the solution of these questions more evidently imperative.

The Church depends upon the Ministry even more than an army depends upon its officers.

All grant this.

All grant, too, that neither native ability, nor patriotism, nor good-will, alone or in combination, are equipment enough for the army's officers. *They must be trained, and well trained.*

But the Church, however much it admits it in theory, does not as yet, in practice, recognize that the number, the quality and, above all, the training of *its* officers—the clergy—are to it matters of very life and death.

It is time to face facts.

Source and Supply

DURING the years 1887–1912, the Church doubled its communicant membership. The source of supply of our clergy was therefore twice what it had been twenty-five years earlier.

One would naturally expect that the number of candidates for the Ministry would have doubled also in the same time. As a matter of fact, it increased only twenty-eight per cent, or a little more than one-quarter the rate of the membership growth.

This means one of two things: either that a proportionate increase in clergy is not necessary; or that we signally fail to attract the men we actually need.

No doubt the Minister of today, like the business man of today, thanks to improved methods and to the general acceleration in the pace of all life, can accomplish more than was possible to his predecessor a generation ago.

But the Minister's peculiar work (with its need of wise, thoughtful insight and leadership, and with its patient attention to individuals) cannot be well done under extreme pressure. The modern parson, even the man of exceptional ability, must do too many things and must do them too hurriedly and unthinkingly, to be at his best.

The gravity of the problem is one that especially concerns our own Church. There has been, for at least thirty years, a growing disparity between members and ministers in the principal religious bodies of the country.

But with us this increased disparity is more than twice as great as the average.

Meanwhile, the need for Ministers is pressing. In 1917, there were reported 8,054 parishes and missions *in the United States*, and we *reported* only 4,110 Ministers as engaged in parish work.

The Nation-Wide Surveys call for approximately 750 new Ministers at once. *But in the triennium 1913–1916, the net gain of clergy by ordination averaged 34 per year.*

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These facts raise two questions.

First: How much greater might the increase of our membership have been, during the twenty-five years above surveyed, had we had more workers?

Second: How long will it be before even this population growth begins to fall off, for lack of laborers to reap the harvest?

In the nature of the case a stagnation point is bound to come: when the work to be done exceeds the endurance and capacity of the worker. This danger point is nearer than we imagine.

Last year, *for the first time within living memory*, our reported number of communicants showed a decrease—not great, but still disquieting.

Plainly, this problem of the supply of Clergymen cannot be lightly treated.

Personnel of the Ministry

POPULAR opinion is outspoken as to the quality of the recruits for the Ministry, and its verdict is by no means satisfactory. Because in their hands rests the final solution, the Church public should take the lead in corrective measures. But, as the matter is urgent, the Seminaries must do their part. If it be well done recruits will come from the families of the land.

For some decades the Christian Ministry as a profession has held a position less unique and unrivaled than it held early in the last century. The proportion of trained college men offering themselves as candidates is much lower now than then. For this there are several reasons all serious but not all requiring comment.

Our Church has been slow, in some respects slower than others, to undertake corrective action. Recently, the Pension Fund removed a serious obstacle to improvement. Another will be overcome when current efforts to increase salaries to an adequate standard are successfully completed. Yet a third will be met when the Church provides effective machinery for placing its clergy in the positions for which they are individually best fitted.

But there is more to do. General interest must be kindled in the Ministry as the highest of all careers. And higher entrance requirements must be insisted upon. Before either can be successfully accomplished, the position of the Seminaries must be lifted up and made secure.

For it is foolish to urge higher entrance requirements while graduation requirements remain unchanged. And the appeal of the Ministry as a career cannot be powerfully urged, unless the training given fits the man to make of himself a constructive force in his community. He must be made a leader with a definite message, and he must have a developed power to "put his message across."

Plainly, we cannot treat lightly this problem of the Personnel of the Clergy.

The Training of the Clergy

IT is not easy to put into sharp form the grave fact that there has been, during the past generation, no adequate expansion of theological education comparable to the expansion in the education for other callings. It is true that the quality and character of the teaching we actually give has changed and has improved.

But it has *expanded* little if at all. And its inner improvement has been achieved in spite of immense difficulties and discouragements.

Modern life, at every point, is complex to a degree that the men of a generation or two ago could not even understand, were they suddenly returned to our midst. And the requisite professional training for present-day usefulness in business, in engineering, in law, in medicine, has undergone an astonishing expansion, in order to keep pace with life's demands.

The work of the Minister has also suffered change: it is far more exacting, complex, ramified. But his training for this work remains, broadly, only what it was,—with almost no additions or developments.

Here again the body of opinion in the Church is ahead of developments, or rather the development is considerably behind the hopes and desires of the Church at large.

The man in the crowd cannot always determine whether the fault lies with the Minister or with his training. But practically he does not care. He merely passes judgment for or against ability to "produce" and cannot or does not go behind the result to learn the reason.

The reason, however, is quite plain. It is simply that the Seminary has been totally unable to equip itself to train men in the manner required if the student is to step into the complex religious, industrial, and civic atmosphere of today.

Plainly, we cannot treat lightly this problem of the Training of the Clergy.

THE following words express two of the fundamental principles which guided Bishop Alonzo Potter in the founding of the Philadelphia Divinity School. Bishop Potter had the rare faculty of foreseeing the great needs of the world. What he so clearly foresaw, the circumstances of today are making plain to us all. His great purposes still await fulfilment.

"IN the Library of the School let us aim at every appliance which books and maps and illustrations and opportunities for consulting the best authorities can afford. In our Lecture Rooms let us provide all that the exactest scholarship and the ablest and most enthusiastic teaching can supply. Let us open fields for practical training in all the active duties of the Clerical life, and for the cultivation of all manly and graceful accomplishments. Let the silver and the gold be consecrated without stint, and let us not rest till, instead of a few men sent forth imperfectly prepared, we each year dismiss from our shades hosts of heroic, well-drilled soldiers, full of zeal and full of such ability as the world's welfare and Christ's honor demands."

"IN Medicine it is esteemed indispensable that the candidate for a degree should walk the hospitals, compound medicines, handle the operating and dissecting knife, and visit the sick. In Law, in like manner, the work of an office and the pleadings of a moot court are considered a necessary part of a thorough and useful education. With no corresponding arrangements for those who are aspiring to the work of a Preacher and Pastor or Missionary, they must go to their field of labor, without experience, and they must acquire it frequently with little aid from the counsel or the example of their seniors in the Ministry. It is thought therefore that this department of the School will claim more and more consideration as its means enlarge, and as this kind of instruction is better appreciated."

The Crucial Point

THIS paper is written for those convinced that the perplexed world today needs as truly as ever the ministrations of a virile Christianity embodied in an organic system—the Church.

It does not attempt to discuss the many points where improvement would lead the Church to increased usefulness.

It has but one point to stress—that the Church's actual effectiveness is as the effectiveness of its Ministry. Our argument is that if we make the Ministry what it should be, the Church will accomplish what it should accomplish.

If we are right, the most anxious scrutiny should be given to the Theological Seminary. For upon it the Church depends, as its chief arm for recruiting and training the Ministry.

We have already described the state of Seminaries in general. They are failing to recruit the Ministry; they are failing to give a training expanded to meet modern needs; they have not back of them the generous financial support of the Church.

These are grave facts. What are the remedies? We must sketch broadly, but definitely, a program for constructive action; or our paper is useless.

The Seminary and Recruiting

THREE years ago a study was made of the religious upbringing of the students enrolled in our Seminaries. Barely one-half of the number, it proved, came from Church families: the other half had been brought up as Methodists, Roman Catholics, Baptists, etc. It is gratifying that our Church has so strong an appeal to young men not nurtured in its ways. But it is disquieting to find that our own Church families are not reproducing our Ministry.

It is told of the great Bishop Butler that he refused appointment as Archbishop of Canterbury, on the ground that it was "too late to save a falling Church." Our Church will certainly be hurrying to its fall, if this present condition be not cured, and that speedily.

Much must be done. Our Bishops and Clergy must seek out fit and promising young men and have them consider the claims of the Ministry as a life work. Fathers and mothers must think of a successful career for their children not in terms only of social prominence, or wealth, but in terms of service; and, so thinking, counsel the best of their sons to weigh the call of the Ministry.

And many existent and serious drawbacks to the Minister's life must be removed—such as the crippling poverty which is so common.

But all these lines of effort will be inadequate. The young man today measures the Ministry as he measures other professions: by the quality and standing of the professional school which represents it. Thus the theological seminary, like the school of law or medicine or engineering, has immense power to attract or repel recruits.

If the witness of a professional school be good; if its buildings and equipment are fine and adequate; if its teaching be finer still in its standards and its efficiency—the best young men will be drawn to consider carefully the claim of that profession.

But if the case be other, no power on earth will persuade the self-respecting young man, conscious of abilities and of a life to invest, to enter upon a calling which is not dignified by the evident support of its clientele.

The Outward Witness of the Seminary

AS God has made this world, outward and material things are important: the spirit is housed in a body. If the theological seminary is to bear strong witness to young men of the dignity and worth which the Church attaches to its Ministry, it must be given a good location and good buildings.

Neither in location nor in buildings, should the Seminary be guilty of luxury. Ministers are not destined for soft living and ease. But no expenditure should be withheld that makes for adequacy in equipment; and the whole group of buildings should be so designed and so kept as to express that aspiration, that ordered beauty of holiness, and that spirit of effective service, which is itself the proper temper of the Ministry.

Slovenly buildings make for slovenly life; and the young Minister trained in such will, through all his Ministry, be the worse for the shortcomings of his environment. Ideal surroundings may be simple and severe but they should be ideal—should, in other words, themselves express and embody the true spirit and character of that which they house.

We are more and more recognizing the deep silent influence of environment in all educational processes. We must recognize it too in connection with the training of the Minister. For of all callings, his is the most aspiring; and to lift him to the heights of its purpose, every element of aspiration should be used. The teaching, the worship, the inner common life, the very buildings that contain that life, should be uplifting—as uplifting as the devotion of man can make them.

To do all this, is to do more than simply to make the Seminary the more effective for its own purposes: it is to make it also as a beacon set upon a hill for its whole community, bearing a mighty and never-ceasing witness to the greatness of the life of service.

A Seminary so conceived, so built, and so maintained, will win many to the Ministry.

The Expanded Curriculum

BRICKS and mortar, however, will not make a Seminary. The heart of its life is its system of training—in technical terms, its curriculum. This must be the very best for its purposes.

It is not our intention to discuss professional details. But one general point must be strongly emphasized. The sphere and content of religious learning has grown by leaps and bounds with the amazing growth of all modern knowledge. It is perfectly true still, of course, that one chief thing only is vitally necessary to the Minister: that he should know God in Jesus Christ—just as one thing is still necessary for the doctor; that he should know how to heal. But the contributing factors which make for this knowledge in its perfection, are today, in both cases, amazingly more numerous and more complex than they were forty or fifty years ago. Thus the traditional Seminary curriculum, with its staff of five or six professors, is no longer adequate—is in reality hopelessly antiquated. There must be expansion.

The profession most nearly analogous to the Ministry both in objective and in method of training, is that of medicine.

Now in medicine two main purposes are kept in view in the shaping of the curriculum. These are (1) the development of scholarly investigators, and (2) the training of practitioners. And the progress of modern medicine has been chiefly due to the investigator.

The functions of the theological seminary are similar. It must train the majority of its students as practical parish priests and missionaries. It must also train scholars and thinkers.

The latter task, rightly performed, calls for a highly developed curriculum—far more developed than any Seminary of our Church pretends to offer. It calls also for fellowship foundations for graduate students, since it is only by protracted graduate study that the ends of scholarship can be fully reached.

Two points must here be made. First, it is obvious that the cost of such expansion will be great—even prohibitive, if it must be made equally by all our Seminaries. There is no reason, however, why a wise co-ordination of function, leading to specialization, among our Seminaries, might not meet this difficulty.

Again, it is growing clear that a training adequate for today cannot be given in three years: the curriculum must soon be expanded for a four-year course. The great medical schools, some years since, lengthened their training from three years to four. And one great Seminary—Union—has announced, or is about to announce, a similar change.

A Better Training

MERE expansion, however, is not enough: the training must be better.

What is "a better training?" Let us go back to first principles.

When, in the fullness of time, the Divine Love ushered in upon earth the culminating stage in the work of redemption, a definite method was used: the Son of God became man.

If this means anything, it means that God Himself could best work for weak, sinful, perplexed human beings by Himself becoming one of them. He knew what was in man; and His ministry had power because He knew.

This is the controlling truth. The Ministers commissioned by Him are to continue His work, and they must enter into the life of those whom they are to serve; must know them with such depth and firmness of insight that what they say and how they say it, and what they do and how they do it, shall really grip actual men and women.

Most of our students lead sheltered and perhaps narrow lives. They pass from School to College, and from College to Seminary; but this is not life as the mechanic or the banker knows it.

Is it any wonder then that the Gospel of Christ, in the hands of many such, fails to grip men?

If we are to have a robust and powerful ministry, able to help men as men actually are, our preachers and pastors must be trained *in life* as well as in theology—raw, rough, actual life.

This training they cannot get in the sheltered halls of the Seminary, or through courses of mere lectures on pastoral care or religious psychology. Neither, in the normal parish, with its fixed and absorbing routine of professional duties, will they find time or opportunity so to learn life: for even their parish visiting, which most nearly brings them into touch with common life, will perforce take them chiefly among "godly women not a few."

The Seminary of today must find the way to thrust its students into life, and to interpret for them what they there find, or its average graduate will go out fitted only to deal with men of straw.

The Way of Training in Life

WE cannot describe what is now nowhere done. But we can suggest possible ways of doing it.

A great city offers to the Seminary located within it, a marvelous laboratory for the study of human nature and human needs. It should be used freely. The first step is the selection of a teacher who shall give his whole life to the development of this department of training in human nature. He must, of course, be just the right man, rightly equipped. When once found, there will be endless opportunities for the conduct of his work.

There are Sunday Schools; clubs for men and women, for boys and girls; there are rescue missions, seamen's institutes, penitentiaries, hospitals. With all these, working relationships can be established, and the individual student can be there placed where his peculiar need may best be met.

Our City Missions, our Organized Charities, our Settlements, deal at close quarters and expertly, with human nature: these too may be used. Many a student will need more than this: he might be brought into touch with labor unions; or sent, perhaps during a summer vacation, to work with his own hands in mine or shop or factory.

The welfare departments of our great businesses offer yet another possible field—one that would surely be open, if it were clear that the Seminary student were in earnest in his desire to serve an apprenticeship to life.

All this would mean no little hardship and sacrifice, often, for the student. But if he be not ready for this, he is surely not the kind of man we want; and the fact had best be found out in advance.

The Transforming of the Seminary

AND is it not obvious, that the creation of such a department of human life would transform the Seminary as we know it? After all, the Minister exists to do the work that Christ did—and that work is to lay hold upon men and to save them.

And the Seminary exists to train Ministers for this work. The intellectual knowledge it gives them is fundamentally important; but it is important chiefly as a tool to be itself used in ministry. The spiritual knowledge it gives them is, again, fundamentally important—even more important; but it too is important chiefly not in that it makes the Minister himself a holier man, but in that it makes him stronger for holiness among his fellows.

"For their sakes I sanctify Myself."

It is because this superior relative importance of service is obscured by the present structure of our curriculum, that the Seminary student too often finds his training barren and perplexing. He comes, if he be at all the type of man we want for the Ministry, afire with the desire to help his fellow men.

But the three years at the Seminary lift him out of this atmosphere of service. They are and seem a postponement of his heart's desire. They set him the student's task of getting—getting knowledge, getting spiritual wisdom; not the Minister's task of helping others. Thus his course may appear to him what in reality it is not, an irrelevance.

The fault lies not in what we have done, but in what we leave undone.

Our pedagogic mistake is that we do not follow closely the Master's example and method in His training of the Twelve for their Ministry. He gave all His deepest lessons in theology in a setting of constant service: He taught His disciples as He took them about with Him among men.

For us the remedy lies not in discarding or undervaluing the present elements of our training, but in so adding to them that they may focus afresh round the one chief thing: real life, real men, and their real present need for God.

WHEN the fathers and mothers of the Church learn to think of our Seminaries as the places where *their* sons will study, then we shall have more men and better men for the Ministry; then we shall have Seminaries better equipped for their task and able to draw many students; and then too we shall have a Church mightier for good in the world.